UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

A WRITER in the *Gospel Banner* thinks the minister of to-day should give more attention in his preaching to modern social problems; and welcomes the proposition, as we do, from Dr. Dana in the *Andover Review* for the establishment of chairs of social science in our theological schools. Occasional courses of lectures are not enough. If the minister is to talk at all on these subjects let him do it with a thorough understanding of them, not only on their scientific and theoretic sides, but on practical and sentimental. The cause of religion is becoming more and more identified with that of human justice, the spirit of universal brotherhood that destroys all lines of difference between men except those implanted in character. The modern pulpit can deal in no more fitting themes than those connected with social science.

THE latest event in religious circles is the correspondence between Rev. Howard MacQueary and his superior in office, Bishop Leonard, in which the former formally resigns his place in the Episcopal church. Mr. MacQueary has accepted an invitation to the First Universalist church of Saginaw, Mich., we are told. The *Independent*, announcing this change, expresses surprise that the call was not to a Unitarian church, since Mr. MacQueary was convicted of heresy on the charge of denying the supernatural element in the birth and resurrection of Jesus. "Such pure naturalism," it adds, "is usual and normal among Unitarians," but not among Universalists whose tendency is more evangelical. We leave our Universalist friends to answer this charge; merely saying that if we understand Mr. MacQueary's position, as defined in utterances of his while in Chicago, it is far from being based on that "pure naturalism" the *Independent* holds in dread, though it is a sensible modification of strict orthodox teaching on the points mentioned.

THE following bit from James Freeman Clarke's note-book published in his recent Life, has application to to-day. Speaking of his visit to Dr. Channing, who was about to leave for Newport, he says: "Dr. Channing said the danger would be, a tendency to conform to the old, established ways, as the mass exerted a great power of attraction. He said again, emphatically, that we must be more afraid of formality than of eccentricity." Those words have the prophet's ring in them. The former has ever been the snare of the churches. The prophet is strangled by the rope of conformity; the dread of being considered irregular and out of order, has made monotonous, commonplace and unprofitable many a life that otherwise might have put in a stroke of noble work for God and man.

A WRITER in *University Extension* thinks it is possible to place too much importance on the book side of human culture, as those who magnify "a great library into a university" incline to do. The university extension movement, while it can not command all the advantages of a student life at college, at least attains the benefit that comes from direct personal as well as mental collision between teacher and pupil. "Though a strong book be a good thing, yet it is but a tool, not a teacher; too often it is a mere fetich." The fault of the old lecture system was that it stimulated thought without guiding it; the university extension plan, properly conducted aims to do both. We like the classification of mental processes and results in the following serial steps, laid down as marking the stages of a true education, which is both moral and intellectual: "Act, repetition, habit, conduct, character."

AN interesting sketch of Edward Fitzgerald appears in a late number of the *Independent*, from the pen of Richard Henry Stoddard. After dividing writers into two classes, "the greater, who, like sovereigns, govern the intellectual world by the divine right of their own power; the lesser who, like princes, rule over kingdoms by virtue of powers conferred," he places Fitzgerald among the latter, the "unambitious men of letters." His first poem was printed in 1831, and Charles Lamb wrote to his friend Moxon, that he envied the writer of it. "It smacks of a primitive time," says Stoddard, "when feelings were fresh and joyous, and words alive." Fitzgerald's life was easy in material circumstances, intellectual "in that it was devoted to reading and thinking, and of friendliest human relation to all around him." His letters best express his character, we are told, which in their sincerity, kindly and humorous tone resemble those of Keats. He was a great admirer of Tennyson, to whom, just before his death, the latter wrote a dedicatory poem, but too late for his friend to see. Fitzgerald lived quietly, but was not a recluse. "Rubiyat of Omar Khayyám," by which he is best known was published anonymously in 1861, at his own expense. For a long time it would not sell, and the author finally gave the edition to the publisher. The imperishable vitality which made it live, says Mr. Stoddard, belonged to the master, Omar Khayyám, and to the scholar, Edward Fitzgerald.

THOUGH the following letter of Rev. Howard MacQueary to his presiding bishop, severing his connection with the Episcopal church has been widely published, we reprint it for the benefit of those readers who may not have seen it elsewhere, and as one of the signs of the times:

CANTON, O., Sept. 22, 1891.

RT. REV. AND DEAR SIR: The third and last sentence you pronounced upon me leaves me the alternative of resigning from the ministry of the Protestant Episcopal Church, or of being restored thereto by complying with the conditions of restoration presented. I have determined not to make the promise required of me, for if I were to do so I would thereby admit that the ecclesiastical powers had a right to impose the sentence upon me. And this I shall never admit.

Besides, even if I could conscientiously make the required promise, I still hold the opinions condemned. Nothing has been said or done the past year to disprove those opinions, but, on the contrary, much has happened to confirm them, and I doubt not that further investigation and study will still more completely establish them, for the Church seems to have nothing but denunciation and excommunications to offer in support of her dogmas.

For such reasons I hereby renounce the ministry of the Protestant Episcopal Church of the United States of America, and ask that my renunciation thereof be at once noted by the ecclesiastical authorities.

I am, very respectfully,
(Signed) HOWARD MACQUEARY.

THE decision of the Union Seminary to support Dr. Briggs, in opposition to the verdict of the General Assembly, is known to our readers by this time. The decision was announced in the opening address of Prof. Vincent, who expressed substantially the same views in regard to Biblical criticism that Dr. Briggs had. The Bible, he declared, needed saving from the hands of some of its friends, as well as from its critics. The repudiation of the Calvinistic interpretation of the Bible is not repudiation of the Bible. The skepticism of the day, that is so largely the result of a revolt against Calvinism can, Prof. Vincent thinks, be only met by a more rational interpretation of the scriptures. His words have the right sound, and his face is set in the right direction, though the application of some of his words is not altogether our own. We understand that both Union and Princeton claim an increased enrollment of pupils, and take this as a sign of public sanction of their cause. Both are doubtless in the right. Controversies like those that have filled the religious world the past year, though they have some deplorable features, do more good than harm. The increase of pupils at two such great institutions, means a growing interest in the great themes of religion and human conduct which they are established to teach; in the life of spirit as opposed to that of mere material ambition and gain.

Robert Browning Once More.*

This is approaching the study season in our Unity Clubs; and the frequent requests that come to us for advice about helps and guides in the study of Robert Browning, is indicative of the fact that public interest has not waned, and that the intelligent are still in quest of a more intimate acquaintance with this author. In response to such calls we call attention to the two most important contributions to the Browning literature we have yet had. The first is the handbook by Mr. Cooke. He has shown what he can do in the way of interpreting an author, in his excellent works on Emerson and George Eliot, and in the volume entitled "Poets and Problems." Mr. Cooke has given what is unquestionably the best Browning guide-book published. It is a work that largely supersedes all others for those who can possess themselves of but one volume, and contains most of the matter necessary to a careful and exhaustive study of the poems of Robert Browning. It is a combination of the lore and learning that has gathered not only around the poems, but which the poet has worked into the texture of his productions. This book of Mr. Cooke's shows a painstaking diligence in gleaning the field of Browning literature. It is a little larger than it might be, somewhat overloaded, as it seems to us, with the technicalities of the workshop. For instance, the fifteen or sixteen pages of various readings from Paracelsus scarcely have the kind of helpfulness looked for in a handbook. On the other hand, it leaves still a place for what the Browning Society of London planned for in its early days, but which is not yet realized, viz., a "Browning Lexicon," a book that will explain the obscure and curious words that have entered into the compositions of Mr. Browning. Many of these words are themselves poems, and others are dug out of such remote corners of learning and experience that even he who has the range of the customary books of reference is still baffled in finding the help he needs. Mr. Cooke's work is wonderfully free from defects, it seems to us. Of course omissions are inevitable, and we shall look for future editions of this book, of enriched quality without enlargement of bulk. For example, in his account of the story of Muleykeh he is evidently not acquainted with the version of the story found in Alger's "Poetry of the Orient." In his comment on Rabbi Ben Ezra, there is a slip in the omission of Paul's use of the potter's wheel, and of the highly poetic use of the same by the old Persian poet, Omar Khayyám, who seven hundred years ago anticipated Browning's use of the wheel. But these lapses are to be expected in the first edition of a work of this kind. We heartily commend it

**A Guide-Book to the Poetic and Dramatic Works of Robert Browning.* By George Willis Cooke. Houghton, Mifflin & Co., Boston. 1891. $2.

Life and Letters of Robert Browning. By Mrs. Sutherland Orr. In two volumes. Houghton, Mifflin & Co., Boston. $3.

to all students of Browning, and trust they will help Mr. Cooke make coming editions more perfect, by sending to him the results of their own study, enriching by the associative labors of many the work of one.

So much has been said already concerning Mrs. Orr's Life of Robert Browning that it seems useless to say anything more, but lest some of the timid and modest students should be warned from the purchase and reading of this work by the learned criticism upon it, in other quarters, we are glad to say that we commend it for its faults, for the faults are such as come from a too near, rather than too far view of the subject. It is full of that close contact with the personality of the poet which, to the beginner at least, is the most helpful thing. We are glad to know Browning, the man, in his daily contact with men and women, his likes and dislikes, glad to catch glimpses of the homely, everyday life of one with whom we are acquainted only in the higher moods, as disclosed in the poetry in which he himself so persistently wears a mask. It is a refreshing thing to clothe a poet with a good investment of flesh and blood. This is what Mrs. Orr has done for us with the poet Browning. We are glad to know of his early anxieties and his early friendships, to realize what forces entered into his life by inheritance and environment; and we are sure this book will leave the impression on the candid reader that the *man* was a genuine child of light and truth, whatever may be the defects or excellencies of his poetry.

The careful reader will also find that the poet exemplified his poetry admirably. He was a man ready to live up to his convictions and was as open-handed in his everyday contact with men and women as his poetry would indicate. It is somewhat gratifying to those of the liberal faith to find how his life all along impinged upon those men and ideas that have contributed to the growth of the liberal faith. He writes to Mr. Fox, the Unitarian minister, who was his first publisher and literary adviser, concerning his new poem, Paracelsus, "I am 'off' forever with the other side, but must by all means be on with yours. The drift and scope of the poem are awfully radical."

This work of Mrs. Orr will be none the less welcome to the lover of Mrs. Browning than to those of Robert Browning. The woman poet weaves her way through the narrative with the same exquisite delicacy of being that has characterized her in her poetry, and in the public estimate of her. We are glad to be introduced to the turbulent little boy, Pennini, and we can understand the democratic atmosphere into which he was born, in the story given of his resentment to a certain slight offered to his little playmate who came to him from a humbler level of the social scale. He would not even have his mother alleviate the pain by favors of sweetmeats, and indignantly protested, saying, "He did n't tome for take; he tome because he is my friend."

The student of Robert Browning, whether he pursues his studies singly or in company, is too apt to be enamored of the methods of the philosopher, and expects to generalize from any given point the sweeping principles of the universe. The critics of this book have attempted the same thing here. The first thing to do is to know the poems and then if the mind is competent, a generalization may be possible, and of some value. The same thing may be said concerning the biography of a man. Know the facts first. Acquaint yourself with his friends and associates, the places he loved, the books he studied, the habits of his days and of his weeks. Knowing these, the generalizations may be of value. We care not much for the theories or the philosophies of the author of this book or of its critics. Mrs. Orr was so situated that she lived very close to the man, Robert Browning. She is a sister of his most intimate friend, Sir Frederick Leighton, the artist. She was admitted to the circle in which he moved, and from which he drew much of his life. On this account, her book is very valuable and will remain of permanent value to all students of Browning. There may come better and wiser estimates of the mental scope and characteristics of Robert Browning than those made by Mrs. Orr, but the fact that she has lived so close to him in his everyday life, will make her book always precious to the lovers of the poet.

To the UNITY clubs and other classes that are to begin the study of Browning we say: Begin on some systematic line of study such as that laid out by the Chicago Browning society. We know of no more convenient outline than this. Then equip yourself with Mrs. Orr's biography, and Mr. Cooke's Hand-Book and you have all the helps necessary for excellent and helpful work. Of course, such classes would like to possess the publications of the Browning Society of London, which can be obtained by an outlay of from fifteen to twenty dollars, and which are very interesting and valuable. The temptation to beginners to consult them is to be suppressed rather than encouraged. There is too strong a desire to know what other people think about a poem or a poet by those who have not made any estimate of their own. Very much more profitable is it to come to some conclusions of our own first. Hence we should expect as good results from the class that does not seek to know all that has been said about our poet or our poetry, and that does a little study for itself. There are too many of that class of scholars to which George Eliot's Vandernoodt belonged; who was a student of philosophy and knew all about the German philosophers except their philosophy. Again we commend these books as being by far the most valuable contribution to the Browning literature thus far made. Having these, you do not need more. But having these you will seek more, and will not be content until you have all. Having everything you have none too much.

A Word about the Sunday-school Lessons.

It has been questioned by some of the friends of the Western Unitarian Sunday-school Society whether the lessons now being published in UNITY were not too condensed and consequently too difficult for the average reader. The anxiety expressed may possibly be justified. At the same time it must be said that the demand made by these lessons is not a wholly unreasonable one. They do exact as a condition of success, regular teachers' meetings, and the possession of at least ten dollars worth of reference books. If a school can not comply with these terms there seems to be no way but to give up the undertaking. If these are accepted there need be no failure to find enough material simple or profound for the instruction of a class. A minister writes thus of his experience: "To-day I heard a class in Sunday-school, in the absence of the teacher, in their first lesson (Egypt). A little girl nine years old couldn't find time to tell all she had learned of interest about the Nile and its monuments; whether it was the river itself or the pyramids (more than one hundred) or the sphinx (lately unburied) or the mummies or the obelisks—it was all a new world to her and *so* full of interest. Well, to be sure, her mother had gone down to the Public Library and they had run over Manning and Ebers and Miss Edwards with their illustrations and dipped into the great folios of the French expedition, etc., etc. But it only shows what could be done when some pains is taken to prepare. One of our boys drew with colored crayons to show geological formations, the Nile and its banks and cities for 750 miles."

Some inquiries have been made as to the division of the lessons into topics. This will be the rule with few exceptions—*three* each, except Babylonia which will have two and Confucianism four: As a rule the first lesson or lessons will treat of externals, places, persons; the last lesson will treat of duties and doctrines. Inquiry having been made for the entire list of subjects in this course we print it below:

SOME RELIGIONS OF THE OLDER WORLD.

I. THE RELIGION OF EGYPT.

Lesson 1. Geography, Chronology, and Monuments.
Lesson 2. Doctrine of Nature, Sacred persons and places. The Story of Osiris.
Lesson 3. Sacred Literature. Book of the Dead. Rosetta Stone. Ethics and Theology.

II. THE RELIGION OF BABYLONIA.

Lesson 4. Geography, Relics, Dates.
Lesson 5. Gods, Literature, Legends, Influence.

III. BRAHMANISM.

Lesson 6. India; its People, Literature, Vedas, etc.
Lesson 7. Its Mythology, Greater and Lesser Gods. Rommohun Roy.
Lesson 8. Duties of Piety and Duties of Morality. Caste, Transmigration.

IV. BUDDHISM.

Lesson 9. Legends of Gautama's Birth, Life and Death. Comparison with Jesus. State of Religion at that Time.
Lesson 10. Gautama as Teacher and Reformer. Buddhist Scriptures.
Lesson 11. Doctrines of Nirvana, Karma, etc. Spread and Development of Buddhism.

V. CONFUCIANISM.

Lesson 12. Land and People. Life of Confucius. Sacred Classics.
Lesson 13. Laotze and Taoism. Mencius. Compare Teachings with those of Confucius.
Lesson 14. Theories of God and Man, of Worship and Society.
Lesson 15. Influence of Ancestor Worship. Future Life. Compare Chinese with Hebrew and Christian Views.

VI. THE RELIGION OF PERSIA.

Lesson 16. The Land and Empire. Zoroaster and the Avesta.
Lesson 17. The Great Powers Worshiped. Relation to Vedic, and to Jewish and Christian Faith.
Lesson 18. The Future Life, Resurrection, Judgment. Modern Parsees.

VII. THE RELIGION OF GREECE.

Lesson 19. Land and People. Earliest Worship, Domestic.
Lesson 20. Worship of Nature. Powers Personified. Earth, Sea, Fire, Winds, Sun, etc.
Lesson 21. The Twelve Gods of Olympus. Oracles, Temples, Worship of Stoics, Ethics, Immortality.

REVIEW OF RELIGIONS.

Lesson 22. Religion defined. The Greatest Gods—Good or Bad. The Sacred Writings. The Highest Duties. The Holy Places. Rewards and Punishments.

J. C. L.

Men and Things.

MISS ALICE STONE BLACKWELL spent her vacation with the Shaybacks in camp in Canada the past summer.

MESSRS. HOUGHTON, MIFFLIN & CO. are to open a branch house in London. This is said to be probably due to the new copyright law, looking to the securing of first publication and manufacture of the work of English writers in America.

THE *Century Magazine* will celebrate the four hundredth anniversary of the discovery of America by publishing a Life of Columbus, written especially for that magazine by Emilio Castelar, the famous Spanish orator, statesman and author.

THE Century Dictionary is at last completed; the sixth and concluding volume will soon be brought out, the final pages being now on the press. The work contains about 500 more pages and 2,000 more illustrations than were originally promised.

HOUGHTON & MIFFLIN are to publish a new translation of Dante, the result of the life-long study of the poet, by Prof. Charles Eliot Norton. It is said the first part is to be named "Hell," with uncompromising plainness. There is no longer need to smooth over the name, since the reality has grown so dim, and ceased to alarm popular imagination. Prof. Norton's will be a valuable addition to Dante literature.

AN enterprising woman in London made considerable money last summer by a novel occupation. Shortly before the close of the "season" she advertised in the papers that she wished to take care of valuable plants and palms while their owners were out of town. As the woman was able to assure the people of her trustworthiness, she secured many patrons. Although she asked only a small fee for her work, her enterprise promises to make her independent.

A NEW life of William Wordsworth has been published by Percival and Company, written appropriately enough, by Elizabeth Wordsworth, Principal of Lady Margaret Hall, Oxford. It traces the career we all know so well of the poet of winds and streams, mountain-sides and whispering woods, the poet of nature, who loved the voices of earth as opposed to the voices of the world, and found happiness in peace, instead of seeking it in uproar, as seems to be the way of the multitude now.

A WRITER in *Belford's Magazine* traces the "thirteen" superstition back to the Scandinavian myth of the feast of Loké in the Valhalla, Baldur being the thirteenth at the table and therefore doomed to die. He, however, ascribes the popular strength of this wide-spread superstition to the last supper of Jesus and his disciples, which Leonardo da Vinci's picture must have done much to spread and deepen—and in which occurs another act of baleful prophecy, where Judas is represented as "spilling the salt."

THE writer of "There is a happy land, far, far away," Mr. Andrew Young, is now eighty years old, still mentally and physically vigorous. The hymn, we learn from one of our *Review* exchanges, was composed in 1838. The air was known long before Sunday-schools were thought of. Its bright and strongly-marked phrases struck Mr. Young's ear the first time he heard it. He asked for it again and again. It haunted him. Being accustomed to relieve his thoughts and feelings in rhyme, words followed, and so the hymn was naturally created. It has been translated into nineteen different languages; and yet the author never received, and has never been offered a penny of remuneration.

WE learn from the *Queries Magazine* that a literary treasure trove has recently been made by the eminent writer, Carl Emil Franzos, with regard to the mooted question of manuscripts left by Heinrich Heine. The lucky finder has come across the voluminous correspondence, which Mathilde Heine, after the death of her poet-husband, carried on with several European governments, concerning the sale of the manuscripts he left behind. These letters leave no longer any doubt as to what has thus far remained unpublished of Heine's writings; they also throw some light on the much-discussed subject of the poet's "Memoirs." Franzos has made this newly-discovered correspondence the basis of a thorough treatise.

MESSRS. GEORGE ROUTLEDGE & SONS, announce that they will issue, in a cheap, convenient, and durable form, the hundred books commended by Sir John Lubbock in his lecture on "The Choice of Books," delivered before the Workingmen's College at London, in 1886 (and subsequently published in his "Pleasures of Life"). The series will be uniform in size (12mo) and binding (cloth). The five volumes which will first appear in this series are: Herodotus. (Now ready; price, $1.25.) Darwin's Naturalist's Voyage. (Ready July 1; price, $1.00.) The Meditations of Marcus Aurelius. (Ready July 15; price, 75 cents.) Epictetus, and Bacon's Essays. The others will follow at intervals of about two weeks.

Two important monuments in Pompeii have now been opened to the public, after remaining closed for the last thirty years, because they were used as deposits for objects of art. They are the temple dedicated to Augustus and the women's baths. The latter is the only building in Pompeii in which are preserved intact, without any restoration, the ceilings of the rooms, and the pavement of the tepidarium is also intact. In the temple only one object—but that of great value to art—is preserved, the altar on which sacrifices were offered up. It is of marble, perfect in all its parts, covered with rich bas-reliefs, representing the different forms and incidents of sacrifice. On one side is represented a virgin scattering incense over the altar, while the sacrificial bull is brought up in a procession of priests and musicians. On the other side are sculptured a wreath of oak leaves and two branches of laurel.

Contributed and Selected.

Prophecies.

One withered branch set in the summer's green,
The shortening days unclouded and serene,
The amber glow in western skies at even,
The warm-hued haze that drapes the noonday heaven,
All speak of summer waning, Autumn near.
Fulfilment crowns the slow, evolving year,
The earth, as resting from its labor seems,
Wrapped in the golden light of happy dreams.

How strange that life is hard and narrow still,
When dreamy sky is meeting tranquil hill;
Though all things wear a joyous look, we know,
Decay is lurking 'mid the flash and glow,
That which the universe hath built with care,
Swift forces from its leafy fortress tear;
The high tide of existence mounting meets
The foe before whose power its wave retreats;
Through days of lessening light, we see it break at last,
On Winter's still, white shore in icy foam-wreaths cast.

ALICE GORDON.

Hamilton, Ill.

Half-Light.

In reading an "Outline Study of the Psalms," by the Rev. T. J. Dodd, D. D., I was struck with the peculiar explanation he gives on the "Psalms of imprecations." He starts out by saying: "The maledictions pronounced by David upon his enemies afford no little difficulty, if we attempt to explain away the *wrong* of them, and this we would *all* like to do." Again: "The most satisfactory explanation we have seen is that of Dr. Barnes:" These expressions are a mere record of what actually occurred in the mind of the Psalmist, and are preserved to us as an illustration of human nature when partially sanctified." From this, Dr. Dodd concludes, to use his own language: "According to this explanation, we are not required by any just view of inspiration to vindicate those feelings, or to maintain that such feelings could not occur in the case of an inspired man. "One of the main objects of the Psalms is to illustrate religion as it actually exists in the minds of good men in this world; men who are not absolutely perfect, but whose best religious emotions are mingled with many imperfections. According to this view, the spirit of inspiration is no more responsible for these feelings on the part of the Psalmist than for the *acts* of David, Abraham, Jacob or Peter. The *feelings*, the *acts*, are what they are: The spirit of inspiration is responsible for a correct record or statement in regard to these acts and feelings—a record that shall be historically and exactly true." Now, right here, I would like to ask the Reverend gentleman a few questions. First: If God selects a man to become his mouthpiece to a nation or world, are we to believe he will allow that human instrument to intermix his notions and feelings with those of the divine? If every word in the Bible is an inspired word—so much so, that if we reject any part of it, we have denied the faith—and that's what the Doctor's own church teaches—of what value are these parts of it to me? Does the Psalmist know what parts of what he is writing comes from God, and what from himself? It seems to me the writer or writers never had the least notion of this nice distinction. And I can't discover in any of these Psalms where the warning comes in, to point out this distinction. Will it do to say—we must sift for ourselves? Then, why refuse me the right of having a general sifting? How am I to know Moses was n't under a large pressure of "his not absolutely perfect nature" when he wrote his account of the Creation? I suppose he had it as well as David. What a clash of sense and nonsense! God inspired, and yet, if we believe the Doctor and Mr Barnes he's not able to keep his inspired writer from the effects of his own imperfect nature. Suppose I employ a type-writer to take down my thoughts; shall he introduce any of his own thoughts and send the whole out into the world without note or comment, leaving the general reader to pick out for himself what's mine and what's the type-writer's? What would we call such conduct in this age? And according to the Rev. Doctor's idea of inspiration, who is to inspire the reader so that he shall, in every case, know just where God's word or idea comes in, and where the writer's overshadows it? Will not this law carry us back to the Romish idea of an infallible Head of the church? It required quite a nnmber of years to lead the church to the point of Mr Barnes and the Doctor. At one time, it was, "all in the Bible is *good;*" it may appear strange, even harsh; "but it is good, and he that doubts it, let him be accursed." Now the Doctors of these churches tell us they like to explain away the WRONG found here and there in it. I hail this as a good sign. To me, this is the entering wedge: Having discovered that their supposed inspired writers are but imperfect men, "not absolutely perfect," I think it won't be long before the great body of the church awakes to the fact, that it must bring common sense to bear upon its reading of the Bible. Or, as the Doctor himself says in another place: "Bear in mind that the Psalms are *poetical*, therefore to be read and interpreted by the imagination, the emotions, the devotion in our souls, rather than by dry processes of exegesis." That's the right key-note Doctor, only you must tune the whole Book by it. For, as you yourself word it: "In all literature there are few works more abundant in all kinds of figure, all kinds and degrees of sentiment." Yes, indeed. In it we find much of the Divine, but, on the other hand, we find much in it that's many degrees below the modern conception of God and Duty. Half a step towards the light is better than no step; I have hopes of these men soon putting out the other foot. Make the other step, gentlemen.

P. GALVIN.

Bear, La.

Carlyle and His Work.

The main and fundamental part of his teaching is the supreme sanctity of work; the duty imposed on every human being, be he rich or be he poor, to find a life purpose and to follow it out strenuously and honestly. "All true work," he said, "is religion," and the essence of every sound religion is, "Know thy work and do it." All true dignity and nobility grows out of the honest discharge of practical duty. He has always a strong sympathy with the feudal system which annexed indissolubly the idea of public function with the possession of property. The great landlord who is wisely governing large districts and using all his influence to diffuse order, comfort, education and civilization among his tenantry; the captain of industry, who is faithfully and honestly organizing the labor of thousands, and regarding his task as a moral duty; the rich man, who, with all the means of enjoyment at his feet, devotes his energies "to make some nook of God's creation a little fruitfuller, better, more worthy of God—to make some human hearts a little wiser, manfuller, happier, more blessed," always received his admiration and applause. No one, on the other hand, spoke with more contempt of a governing class which had ceased to govern; of titles which had lost their original meaning and no longer implied or expressed duties performed; of wealth that was employed solely or mainly in selfish enjoyment or in idle show. It was Carlyle's deep conviction that the best test of the moral worth of every nation, class or individual, is to be found in their standard of work and their dislike to a useless and idle life. As is well known, he had no sympathy with the prevailing political idea. He believed that men were not only not equal, but were profoundly unequal; that it was the first interest of society that the wisest men should be selected as its leaders, and that the popular methods of finding the wisest were by no means those which were most likely to succeed. "No British man," he complained, "can attain to be a statesman or chief of workers till he has first proved himself a chief of talkers." "The two greatest nations in the world, the English and American, are all going to wind and tongue." He believed much more than his contemporaries did, that there was need and room in our modern English life for strong government organization, guidance, discipline, reverence, obedience and control. "Wise command is wise obedience," he wrote in one of his latter-day pamphlets; "the capability of these two is the best measure of culture and human virtue in every man."—*W. E. H. Lecky.*

Guests to be Dreaded.

"The people whom I most dread as guests," remarked a woman noted for generous hospitality, "are those who have no capacity for small pleasures." Any reader who is accustomed to entertain much will easily recognize the class to which the speaker referred. They are the persons who are restless unless something is continually "going on," as they express it. They can not seem to enter into the quiet enjoyments of the family in which they are visiting. A walk, with no special object in view, is to them the tamest sort of recreation. They can not understand another's delight in finding a new flower; they wonder why you go out on the veranda to view a fine sunset; the success of a new stitch in embroidery or a new recipe in cooking; the pleasurable excitement in tracing a quotation; the arrival of a new book—all these are trifles beneath their notice. If there are children in the household, they pay no attention to their little ambitions and accomplishments. Mary's amateur playing or John's crude attempt at painting have little interest to the visitor who has no gift for finding happiness in small pleasures, but to find it thus is a gift well worth cultivating.—*Selected.*

RELIGION is the perfection of wisdom, practice the best instructor, thanksgiving the sweetest recreation. —*Bishop Horne.*

Correspondence.

EDITOR UNITY:—The smoke of what is by the orthodox called heresy is issuing from ——— College. It has reached the bounds of the ——— conference during its late session. It was said upon the floor of the conference by several of its members that there was some unsoundness in the institution in regard to theological training. To prove these statements, it was said that students were being turned out of this college because of their Unitarian ideas. The truthfulness or untruthfulness of the Unitarian ideas, the conference did not care to discuss; but the fact that they bore the name "Unitarian" was sufficient to condemn them as unsound; and was considered sufficient for the appointment of a committee of investigation in the matter.

The spirit manifested in the conference was very characteristic of the spirit of opposition and persecution to crush aspiring thought that has been so conspicuous of late in other denominations. In the realm of theology there is a dead-line drawn. This line has become very attractive to the student and preacher who is ambitious for truth.

Over the line there is liberty. Over the line there is truth. To live over the line is to live in the pure atmosphere of Christ. It is these facts that make the young theologian gaze with such an intensity of interest upon the sayings and doings of that part of Christ's church whom a presumed orthodoxy would exclude as being unsound.

During the writer's brief ministerial labors, he has been greatly impressed with the thought, arising from careful observation, that the great mass of the people, even in orthodox circles, are pleased and satisfied best when they hear of the Freedom, the Fellowship and the Love that distinguish Christ's followers on the other side of the line.

The movements of the young men in the colleges and in the church today are watched with an intensity almost equal to that of the cruel guards of Andersonville prison. The man who dares to exercise his God-given powers of intellect, and apply reason to matters religious is often shot at by the guards of orthodoxy before he reaches the dead-line.

But truth must triumph, and the accumulated mass of mythism must succumb to truth. The young man who finds truth, whether it be among Presbyterians, Methodists or Unitarians, and shall fail to use it, he fails to develop in his mind the spirit of Jesus, and becomes an unworthy worker in the great vineyard of the Master.

ALPHA.

DEAR UNITY:—"Because I remember, I rejoice in individuality. Being a river with a memory I become a river with a hope." These are comforting words to those who have only the "river of hope," and "the responsibility of self-consciousness" to guide them on the way. An analogy which connects nature and religion renders the latter subject pleasing to many, who find their only religion in rock and tree, and lofty mountain. I love the true religion of that sermon. Studies in nature have restored to me a faith in immortality which I once lost. I now recognize the fact that nothing can be lost.

Life is indestructible, and all nature preaches of endless continuity. Even the lichens, "the wrinkled trophies of her matchless art," preach us sermons in the still woods. Blessed be mountain and river, and tree and rock that teach us these grand lessons of life and immortality, and blest also the grand teachers and exponents of these immortal truths.

Yours truly,

HELEN N. PACKARD.

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Church Door Pulpit.

The Six Years' Course.

III. Brahmanism.

By Rev. John C. Learned.

Charity rejoiceth in the truth.—*I. Cor. xiii: 6.*

Those of us who are old enough to remember *Peter Parley's* geography and other publications of that period, may recall as our strongest impressions of India and its people, certain barbarous wood cuts. They were calculated from the missionary standpoint to show the mental darkness and moral depravity of that race which lives upon the banks of the Ganges. There were images of horrid gods, as of Vishnu or of Siva. There was the great car of Juggernaut, crushing victims under its wheels. There were devotees hanging by hooks thrust through the muscles of the back. There were mothers casting their babes as sacrifices into the sacred river. There were widows mounted on funeral piles, to perish in flames lighted to consume the bodies of their husbands. This was about all the information available to people, then.

There has been a change in men's conception of the Hindu religion since those days. Thanks to the labor of scholars, we now see that these pictures no more represent the religion of the Brahmans than the scourge, the thumb-screw, the rack and the stake represent Christianity. We might as well take Torquemada, carrying out the policy of the Inquisition, or Simeon Stylites perishing on the top of his pillar, New England Puritans burning witches and hanging Quakers; or portray the Calvinistic doctrine of babes burning in the fires of an eternal hell, as the expression and fulfillment of the faith of the gospels.

Sir Monier-Williams says that the more we know of the Brahmans of India, we shall be "the less prone to despise as an inferior race the men who compiled the Laws of Manu, one of the most remarkable productions of the world; who thought out systems of ethics worthy of Christianity; who composed the Ramayana and Mahabharata, poems in some respects outrivaling the Iliad and the Odyssey; who invented for themselves the science of grammar, arithmetic, astronomy, logic; and who elaborated independently, six most subtle systems of philosophy."

Not only was the native of India, the first known to make the study of words his own, to classify language in grammar, but from him the Arab borrowed his nine digits; while every time we write zero, or the cipher, or use the decimal system, or play chess, or pronounce the words "deity" or "divine," we are indebted to the ancient Brahman of Hindustan. Even Greek mythology (as Mr. Cox shows) is but a development of germs and ideas, an expansion of names and legends found in the Rig Veda, in the oldest religious hymns of this inventive race. While the subtlest, deepest thought of Greek philosophy, whether of Pythagoras or of Plato, seems but a distant echo of conceptions reached in full view of the snow-capped Himalayas, or in the central plain of India, in an antiquity so remote as to make Greece seem young.

Samuel Johnson says that the Hindu mind may be properly characterized as *cerebral*, as mind generating mind, and more mind. This may distinguish it from the Chinese mind whose manifestation is *muscular*, and from the Persian, which he calls *nervous*. Indeed, the contemplative Hindu has been "the brain of the last"—far enough from being the sodden lump of sensuality and superstition, depicted by the missionary who thus far has failed to convert him.

The mention of the suttee, or custom of burning widows with their dead husbands, suggests an interesting episode in the history of the Hindu faith. This painful rite had been practiced for ages. The system of caste, as developed and hardened through long generations of social usage, had made it more tolerable for a woman to sacrifice herself on the funeral pile of her husband than to live a widow. Affection also prompted this act of devotion. Yet it came to an end in 1829 in all British India by act of parliament. And the reform was set on foot and mainly brought about by a Brahman, Rammohun Roy—a name to be held in affectionate remembrance by every student of religious truth. Sir Monier Williams says: "Probably Rammohun Roy was the first earnest-minded investigator of the science of comparative religion that the world has produced. From his earliest years he displayed an eagerness to become an unbiased student of all the religions of the globe. His sole aim in such studies was to seek out religious truth for himself, with perfect fairness and impartiality."

He saw that great perversions had crept, through time, into the Hindu faith; and he sought to show that, for the idolatries of the people, and for many customs, and among others for widow-burning, there was no authority in the Sacred Vedas, or in the practice of their ancestors. He was a pronounced theist; "the first great modern theistic reformer of what may be called British India." (Williams.)

Naturally he was ostracized by his own social circle; but upon going to Calcutta, there gathered to his side a group of men of rank, wealth and influence, ready to work for the purification of their religion. In the great authority of their faith, the Vedas, they beheld the unity of God and a pure morality; and they instituted a worship without a mediator, and for the practice of tolerance and charity.

Thus was founded in 1830, the Brahma Somaj, of India, which to-day numbers nearly 200 congregations.

Rammohun Roy studied Christianity with great interest and admiration. Its moral precepts he esteemed of exceeding value, and he translated them into Sanskrit and Bengalee as suited to the Indian mind, leaving out, as worthless, all accounts of the supernatural rank and miraculous deeds of Jesus. In fact, he found his strongest religious affinity was with Unitarians and their form of faith; and when he came to England in April, 1831, he was by them most cordially received. He came as Raja, with a mission from the ex-emperor of Delhi to the parliament of Great Britain, and he was greatly honored for his ability, rank and noble bearing. In London, we are told, he became the lion of the season. He had great personal beauty. In spite of his bronzed and almost black complexion his face was noble, with animated eyes, broad forehead, and great beauty of features. He was six feet in height and well proportioned. His dress was blue, over which he wore a white shawl, gracefully draped, while his hair was enclosed in a turban. Unhappily, he had not the physical strength to contend with the severity of a European climate. He visited France and was thinking of visiting America when he showed symptoms of declining health. He returned to Bristol among his friends, the Carpenters, to be attacked with fever of which he died, amid the tenderest care and sorrow, in September, 1833. The Brahmanical thread was found coiled round his body. In the Arno's Vale Cemetery of Bristol, his grave and monument may still be seen.

Since then, as representatives of this remarkable theistic or Unitarian movement in India, Keshub Chunder Sen, and Protap Mozoomdar, whose book on "The Oriental Christ" is familiar to many, have visited the West, Mr. Sen speaking much in England and Mr. Mozoomdar addressing as well our American congregations.

Having thus connected this ancient faith of the Vedas and the Brahmans with the thought and living issues of our own times, and so, I hope, wakened greater interest in my theme, I now proceed to take up the oldest religion of India in a more compact and orderly manner.

In the first place, then, we wish to know what are the sources of our knowledge of the Hindu faith; what writings or bible contains the utterances of their belief and worship. We answer that the Veda is the foundation of the whole fabric. At least 3,000 years old are these scriptures; and if we except the papyri of Egypt and the clay cylinders of Babylon, as Max Müller says, there is no literary document more primitive. Often the *Vedas* are spoken of. This means that not only the original and oldest, or Rig Veda is designated, but also possibly three other books. The Rig Veda consists of hymns of praise, 1,017 in number. The Yajier Veda was specially arranged for use at sacrifices. The Soma Veda consists of chants more particularly adapted to the Soma ceremonies. While the more recent or Artharva Veda contains charms and incantations for the dispersion of evil spirits.

But there were developed from the earliest writings or Manatras, supplementary or explanatory comments, just as from our Bible have proceeded rituals and commentaries. Sometimes, therefore, when the term Vedas is used, it comprises not only the oldest and simplest lyric utterances of the Brahmanic faith, but also the Brahmanas or ritual re-arrangements and expansions of each Veda; and also the Upanishads or doctrinal comments and theories which are attached to them.

The Upanishads gave birth to six systems of philosophy, sometimes called the Shastras, one of which is called the Vedanta, another the Yoga. These, however, date back no farther than the fifth century B. C., when a great wave of intellectual activity swept over all the leading nations. Then it was that Greece felt the impulse which culminated in Pericles and the Parthenon.

Later still, appeared the great epic poems to which allusion has been made, the Ramayana (50,000 lines), perhaps written as late as the third century B. C.; and the Mahabharata, (200,000 lines) in the second century B. C. These are elaborate developments of the Vedic myths. The Bhagavadghita, which is often quoted, is an addition to, or episode in, the great poem of the Mahabharata. In the second or third century of our era was produced the dramatic poem of Sakuntala, first translated by Sir William Jones, which may be mentioned as well known.

Next to the Vedas, however, in authority upon all religious thought and custom, is the Dharmasastra of the Manevas, or Laws of Manu. This consists of twelve books of metrical maxims, and dates back at least to 500 B. C., perhaps to 1,000 B. C. This remains the great text-book of orthodox Brahmanism. The English orientalist, Colebrooke, gave to the West our first knowledge of the Vedas. And yet Sanskrit, the language in which these sublime hymns were uttered, was already dying, before it was permitted to express these ancient religious sentiments in writing. Sanskrit was dying 900 B. C.; and the hymns and prayers of the people who spoke it were sacredly held in memory and transmitted orally from generation to generation. To write down in fixed and insensible characters, thus to imprison this flame of God in the soul, was sacrilege. In the sixth century B. C., when Greek speech was ascending towards its zenith of perfection, Sanskrit was dead. In the third century of our era it was set apart as the one sacred language, for use only in the preservation of sacred treasures for the administration and perpetuation of holy doctrines and rites.

With this glance at the literature of our subject, we may now ask as to the substance of Vedic or Brahmanic faith:

I. To begin with, we ask what was their thought of God, that is, of nature or the powers behind nature. With regard to this, as with other features of the religion of India, we shall find at least three stages of development, an earlier, middle and later, which have been called Vedism, Brahmanism and Hinduism. In Vedism there seems indeed a deification of the forces of nature. *Three* forces, however, take precedence in their thought over all others. All others (of which thirty-three are given) appear to be but modifications of these. In the very earliest utterances we may perhaps discern a devout recognition of the "Shining sky"—the Dyauspitar, or Zeus-pater, or heaven-father of the Greeks; or of Varuna, "the investing and protecting sky," or the Ouranos of the Greeks—a glimpse of monotheistic thought in the very dawn of the religious sentiment. Yet the true and most influential gods of the Veda are first, the fire-god or Agni, (ignis) born of the earth; the rain-god or Indra, born of the air; and the sun-god or Surya, born of the sky. There was naturally, also, the wind-god or Vayu, and the dawn-god or Ushas, with others; but all seem derivations only from the great trinity whose powerful symbol became in time the reverently uttered mystic syllable, Om (or A. U. M.).

The Vedic worshiper saw in fire or Agni, the friend of man. He was a divinity on earth, near and accessible to him. With two pieces of the sacred fig-tree, he could by friction call this divinity to him in the darkest and most solitary places. He was in the household, on the hearth and at the family meals a domestic guest and friend. Fire was the father of sacrifice, the mediator and messenger between man and all other gods,—bearing up sweet fragrance and hymns and prayers from every family altar toward heaven. Fire was immortal, but newborn each day, dwelling secretly in the earth or in dry wood; but as light it was related to and seen in the glowing aurora and in the revolving sun.

Closely connected as Agni was with the sacrificial rites, he was not superior, only for the time, to Indra, the rain-god. Indeed, Indra was oftenest invoked. He was addressed as king of gods and men, as the immortal foe of drought and darkness, as an irresistible wall of defence to his worshipers, most fatherly of fathers. Says the Vedic hymn of this god of the rain and dew in that torrid climate:

"Thou art our guardian, advocate and friend,
A brother, father, mother, all combined."

Associated with Indra was the sacred Soma, source of strength, of which a draught was given him by Aditi, the Infinite, at his birth. Thus Soma, the libation of the gods, flows over the earth in the rain, reviving all things necessary to the life and joy of man.

Then there is Surya, the sun, with many names; sometimes represented as sitting in a chariot drawn by seven ruddy horses (the seven days of the week) preceded by the dawn, whose rosy rays announce the coming of the all-seeing and all-knowing god. At his approach the stars retire like thieves in company with night, as he goes from nation to nation with in-

credible speed. The sun is associated with Varuna, or heaven, of which it is the eye; and for the time the serene sky, judging men, gathers to itself all the high qualities of the other gods.

"The winkings of men's eyes are numbered all by him,"

and he will snare the wicked, and the truthful spare.

What is particularly to be observed is, that though these deities are impersonations of the forces of nature, they are the highest and purest forces. Light and fire symbolized something beyond the mere physical phenomena. The light of truth, of goodness, and of a divine and ever-present and infinite spirit, expresses itself through them. These Vedic hymns are full of trust, awe, intimacy, filial dependence, and gratitude. We come upon moral relations and conceptions at the very outset. "Man is not prostrate here before the material universe, but erect, greeting the sublimity and magnificence of nature as tokens of goodwill." (Johnson.)

The question has been much discussed whether the religion of the Vedas should be called monotheistic or polytheistic or pantheistic. It seems to have been neither one distinctly and consistently, but by turns all three. Everywhere was there consciousness of deity. Now one god, now another, emerges to take the supreme place, to lead the theogony. For the time being, affected by the present aspect of nature, or the strong emotion of the hour, the worshiper gives all the devotion of his soul to the present divinity—that one is then the all in all. Thus we learn from the Vedas how gods were made and unmade, before Greece, or Rome or Israel wrought out their systems of faith. Samuel Johnson speaks of the Veda as that region of nebulæ, of star-dust, in the depths of religious antiquity, from which historic systems, like the Greek mythology and many another, were to proceed.

"They had," says Max Müller of these believers, "what I call a religion. . . 'There is a Beyond'—that was all they felt and knew. . . They had not as yet a name for God—certainly not in our sense of the word, or even a general name for the gods." That came later, under the name of Brahma, the one self-existent or absolute being. But their faith appears to have been that of a true theism, nevertheless. They had "the instinct of an undivided homage," where all the faculties were for the time centered on a single conception. And while in the Hebrew religion we find the tendency growing ever stronger to emphasize and deepen the separation between God and man, and God and the world, in the religion of India the tendency was more and more to nearness and union. The gods liked what men liked, and so joined them in their daily life of sorrow or of joy.

II. Our next step will be to trace out their thought of man and his duties. In studying the character of the gods of a people, we are in reality studying the character of the people. For the gods are such as the people can make out of such mental and moral conceptions as they have. In other words, the god who is worshiped is in a certain sense the man written large. You may be sure, for example, that the elements of cruelty exist in any man who worships—who sincerely worships a cruel god. The rack, the dungeon, the fagot and an eternal hell, are the perfectly legitimate outcome of belief in an Augustinian or Calvinistic god.

We have seen something of the nature of the gods of India, especially of the simple Vedic age, before as yet the caste system had been created, and the priesthood had made over this nature faith into a great ecclesiastical organization. Many codes of conduct sprang up in time—at least twenty of them still exist—of which the Institutes of Manu is one. This is the most ancient and celebrated. Mr. Williams says of it: "Many of its moral precepts are worthy of Christianity itself." It consists of 2,685 verses, and it became the basis of Hindu jurisprudence; and while much must by us be regarded as frivolous or pervaded with superstition, yet it is not difficult to see the great principles of immutable obligation underlying all. When several centuries before the Christian era, the Greeks traveled in India, they were "enthusiastic in their praise of Hindu morals. They told of kings spending the whole day in the administration of justice, of the honesty of traders, and the general dislike of litigation; of the infrequency of theft, though houses were left open without bolts or bars; and of the custom of loaning money without seals or witnesses. They praised the truthfulness of men and the chastity of women. Whatever deductions must be made from these testimonies for exaggeration or mistakes, they are not without their value."

But the evidence of their recognition of the nobility of truth, justice, and love is written in the "beautiful speech" of old Sanskrit; and if verities stand there side by side with falsities, showing that the human mind is competent to gain heights of conviction and insight which it can not always keep, why, then they were not so very unlike the people who live now and in what are called Christian lands. True, in that unscientific age they appealed to the ordeals of fire and water for attesting guilt. They saw in personal deformities and diseases, the consequences of sin. There was the law of retaliation, "eye for eye and tooth for tooth," especially in transgressions between caste and caste. There was the suttee and infanticide. There was asceticism and self-immolation. But in general there was great tenderness toward the unfortunate. There was gentleness, sincerity, and the spirit of forgiveness, while selfishness was very hell.

Says the Code of Manu: "By falsehood, sacrifices become vain; by pride, devotions; by boasting of a gift, its fruit perishes." Confessing a sin may be well enough, but "only when the heart loathes it, shall the taint of it pass away." Let a man discharge his moral duties though his religious rites be neglected. For he who governs his passions is more to be honored than he who governs them not though he knows the three Vedas.

"The wise are purified by forgiveness of injuries." And what one would not have done to him, let him not do to others. "The wicked have said in their hearts 'none see us.' Yes, the gods see them, and the spirit within their own breasts." "Let one walk in the path of good men, the path in which his fathers walked." "The care and pain of parents in behalf of their children can not be repaid in a hundred years." "Reverence for age is to the young, life knowledge and fame." "The old, the blind, the maimed, the sick, the poor, the heavy-laden, are to be treated with marked respect, even by the king." "To sum up all, 'Let not injustice be done in deed or in thought, nor a word be uttered that shall cause a fellow-creature pain; it will bar one's progress to final bliss.'" "He who has caused no fear to the smallest creature shall have no cause for fear when he dies."

III. This naturally brings us to a consideration of their conception of human life in its origin and continuation—or the doctrine of immortality. The earliest legends represent the first man as Yama; and because he was the first to die he was the first to live again, and became the ruler of the dead. He is described as guiding the spirits of those who die to the future world, or as assembling them by his side in celestial light and in endless felicity. "In the Veda he has nothing to do with judging or punishing the departed (as in the later mythology), but he has two terrific dogs, with four eyes, which guard the way to his abode." (Williams.)

The faithful sing in the hymn:

"No power can rob us of the home thus won by thee;
O King, we come; the born must die, must tread the path
That thou hast trod."

"Fear not to pass the guards—
The four-eyed brindled dogs, that watch for the departed.
Return unto thy home, O soul! Thy sin and shame
Leave thou behind on earth; assume a shining form—
Thy ancient shape—refined and from all taint set free."

Elsewhere we are told (Upanishads)

"The good, the pleasant, these are separate ends,—
The one or other all mankind pursue;
But those who seek the good alone are blest;
Who choose the pleasant miss man's highest aim.
The careless youth, by lust of gain deceived,
Knows but one world, one life; to him the Now
Alone exists, the Future is a dream.
The highest aim of knowledge is the soul—
* * * *
The fathomless, unborn, eternal essence,
The slayer thinks he slays, the slain
Believes himself destroyed; the thoughts of both
Are false; the soul survives, nor kills, nor dies;
'Tis subtler than the subtlest, greater than
The greatest; infinitely small, yet vast;
Asleep, yet restless; moving everywhere
Among the bodies—ever bodiless—
Think not to grasp it by the reasoning mind;
The wicked ne'er can know it; soul alone
Knows soul, to none but soul is soul revealed."

There was developed out of the thought of death, not only the conception of pre-existence and resurrection, but the doctrine of transmigration or metempsychosis, that most influential belief of the East. Eventually the thought of life continued or renewed, became, instead of a precious hope, as in Christianity, a source of painful dread. To live again, meant still further to struggle in some new form with passion and desire. The happy thought was of a state where all transmigrations were over, a state formless and desireless, where the individual life was lost in the life and perfect serenity and peace of God. The Oriental had a love for death, if it could be death indeed, for "painful are repeated births." Even the highest condition to be attained in this life was to be reached after the practical activities were over; when "the twice-born man perceiving his muscles relaxing and his hair turning gray," leaves his wife to his sons, or else accompanied by her, seeks refuge in some solitary place, to spend the rest of his days in meditation, losing himself as far as he may in Brahma; in a "life without anything to live for; thought without anything to think of; joy without anything to be joyful about." (Williams.)

The later times saw many strange and extravagant developments in the religion of India. The gods, which in the ancient faith, if looked at long, seemed to lose their identity and melt away into essences, finally multiplied into a vast progeny of physical or spiritual forms, grotesque, hideous and even sensual, until it became a vast, complex system, either of demon-worship or idolatry. Yet Brahmanism proper was without idols or temples. Mr. Barth says that he knows of but one temple in all India dedicated to Brahma. There are pilgrimages and ablutions, but public worship is forbidden by the Laws of Manu. Even two neighbors must pray apart, so that neither can by any means hear the words of the other. The Vedas are still learned by heart, to be meditated upon rather than preached.

We have thus passed in review some of the doctrines and characteristics of that faith which in Hindustan is accepted by nearly one-sixth of the human race. It is not our faith. We are glad to live in the freer, newer West, where growth and progress are easier. But this religion has a certain adaptation to the race and land where it exists. Even its worst errors probably had some humane motive and justification in the beginning. Its elaborate ritual of doctrines and customs, from its very excess of devotion, tried to include all the conduct of life under it—even to clothing the minutest acts with the sanction of God. Yet out of that sacred literature of Vedas and Shastras, what stores have flowed forth to enrich and stimulate the world's thought. We can not estimate how much men like Emerson—and he has been called the New England Brahman for his love for those scriptures and for noble traits of character—we can not tell how much such men, and we through them, owe to this Oriental faith. He who studies it will find that what is best and most indestructible in any form of religion, that the universal principles of reverence, kindness and fidelity, of truth, righteousness and love, are variously and richly illustrated in the sacred writings and in the individual lives of the Indian people.

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Notes from the Field.

Western Unitarian State Conferences.—The dates of approaching Western State Conferences have been announced as follows:

Michigan	October	20, 21, 22
Illinois	"	26, 27, 28
Wisconsin	"	26, 27, 28
Minnesota	"	29, 30
Iowa	November	3, 4, 5
Nebraska	"	4, 5, 6

It will be observed that two of the conferences, the Illinois and Wisconsin, fall on exactly the same days, October 26, 27, 28; the Minnesota following close upon their heels on the 29th and 30th, both in the same week. The Iowa and Nebraska conferences have two days, November 4 and 5, in common, the first and last days of each meeting running clear of the other. It has been a pleasant and most neighborly custom with us for the ministers of adjoining states to cross lines and join forces at the annual gatherings, and the representative of the Western Unitarian Conference has been cordially invited and as cordially welcomed to them all. But, with the present arrangement of dates, to attend the Illinois and Wisconsin Conferences one would need a double, and it would give him a tight race to get in for the closing day of the Minnesota Conference over three hundred miles away. Then after a breathing space of two days, he might spend one day at the Iowa Conference, and by rapid transit, get a nibble at Nebraska, though by the time he reached Nebraska both spiritual and physical resources might be supposed to be at so low an ebb that his capacity for either giving or receiving would be at the minimum. But is the usefulness of the State Conference promoted by such methods? A conference is only really satisfactory and up to its full measure of power when all go in at the beginning and stay to the close. To be skipping for the return train the morning after the opening sermon, or running away at the culmination of interest always seems an ungracious thing to do. With four weeks and more of serene October days and the whole of November to draw on, we should have week after week of delightful soul-stirring conference meetings, with ample time at each to confer together profitably, and really do something to further our desires and perfect our plans for missionary work. But with the overlapping and overcrowding of dates, amid the hurried departure of guests, the force of each one of our conferences is broken and its interest diminished. Let us hope that another year will see the State Conferences arranged at such intervals as will give to each its separate importance and significance and secure to each, in some measure, the strength of all the rest.

Pittsburgh, Pa.—Rev. Charles E. St. John, late of Northampton, Mass., was installed as minister of the new Unitarian church in this place on Tuesday evening, October 6th. The sermon was given by Rev. T. R. Slicer, of Buffalo; the right hand of fellowship, by Rev. T. C. Williams, of New York; the charge to the new minister, by Rev. F. L. Hosmer, of Cleveland; the charge to the people, by Secretary Morehouse, of the New York State Conference; the prayer, by Secretary Reynolds, of Boston. Dr. Townsend, who initiated this movement two years ago, and who has now returned to his former church in Jamestown, N. Y., was to have taken part but he was unable to be present. The services were held in a pleasant little hall, now christened "Unity Hall," up one flight, centrally located near the new courthouse. Flowers and palms adorned the platform. It was an earnest, if not a large company that gathered to this service in welcome of the young leader who brings to his new work a cultured mind and a consecrated spirit. On the following evening a "platform" meeting was held, at which addresses were given on "The Freedom and Strength of the Unitarian Faith." Mr. Hosmer spoke on "Our Freedom;" Mr. Morehouse on "Our strength from our belief in God;" Mr. Slicer on "Our strength from our belief about man;" and Mr. Reynolds on "The world's need of this Faith, and our Duty as its apostles." Mr. Williams was obliged to return home before the second evening. The services of both evenings are reported as interesting; and the new minister enters upon his work with hope and high purpose, and a due sense of the service to which he is called.

Chelsea, Mass.—We have received the Prospectus for 1891–92 of the First Unitarian Church of Chelsea. Alfred W. Martin, minister. The basis of fellowship of this church is given as follows: "This Society has for its aim the pursuit of truth, the practice of righteousness, the exercise of love, and it welcomes to its fellowship *all* persons, whatever their theory of the universe, who earnestly desire to attain these elements of the ideal life." The Prospectus gives the names of officers and committees, the hours of Sunday meeting and the topics of a special course of ten Sunday morning sermons on Ethics—first its meaning and then its application to business, politics, government, ownership, friendship, marriage, religious association, the labor question and humanitarianism. Evening topics are announced for four Sundays, beginning October 11, also the work of the Unity Club, the Fortnightly Club, the Social Circle, the Post Office Mission and the Lend-a-Hand Club. The aim of the minister, as expressed in an extract from his sermon on the "Basis of Fellowship," is to establish a "*free church*," "a church for all souls," that "plants itself on *conscience*, on moral obligation, on duty," "the church which leaves God and worship out of its *basis of fellowship* while finding a place for both in its *basis of faith*."

The Michigan Conference.—The programme of the sixteenth annual session of the Michigan Conference of Unitarian and other Independent Christian churches is at hand. The meeting will take place October 20–22 in Temple Emanuel, at Grand Rapids. The opening sermon will be preached by Rev. J. Ll. Jones, of Chicago. We see upon the programme besides the Unitarian ministers of Michigan, the names of Universalist, Independent, Christian, Methodist and Congregational ministers from within and without the state, and a good sprinkling of laymen. At the closing platform meeting, addresses on "The Mission of the Modern Church" will be given by Rev. Grindall Reynolds, secretary of the A. U. A., Boston; Rev. Ida C. Hultin, president Woman's Western Conference; Rev. Chas. Fitch, People's Church, Kendalville, Ind.; Rev. T. B. Forbush, Western superintendent A. U. A., Chicago, and Rev. H. T. Root, Grand Haven. The Unitarian churches of Grand Rapids extend a cordial invitation to all persons interested in the effort to promote free religious thought to be present at the conference. The hospitality of their homes will be extended to all delegates and visiting friends. Those intending to come are invited to report early by letter to C. S. Udell, Grand Rapids, and on arrival to go to Temple Emanuel, corner Ransom and Fountain streets, where a committee will be in waiting to welcome all who come. Delegations of ten or more from one point can secure from the railroads a rate of one and one-third fare for the round trip.

Kalamazoo, Mich.—A friend writes: Sunday, September 27th, was a day in the history of the Kalamazoo society not soon to be forgotten by minister or people. It was *very warm*, but the little church could not begin to hold the friends who came to welcome Miss Bartlett on the first Sunday after her trip abroad. The reunion was a happy one, for minister as well as people; although Miss Bartlett had given up her well-matured plans for remaining abroad the whole year, to come home and take up the work she had so well begun and resigned into the hands of the Rev. Miss Murdock whose health, however, would not permit her to continue her pastorate. The outlook for the society could hardly be brighter, beginning the year as it does, with its chosen minister, increasing numbers, and entirely free from debt. The Sunday-school, although small, opens after the summer vacation with renewed energy and increased numbers, both in scholars and teachers, beginning with the second year of the Six Years' Course of Study.

The Unity Club which began its very successful career two years ago, and which has grown in favor with all classes from the day of its birth, holds its first meeting this week, to elect officers and map out the work for the coming year. The officers and members feel very much encouraged by the growing interest and a prospect of largely increased membership.

Sioux City, Iowa.—A correspondent writes from Unity Church, Sioux City: "We have had welcome services twice since January 1, receiving strong accessions to our church, and on Flower Sunday eleven children were dedicated. Our church has opened with large congregations, and abstracts of our sermons are printed in the Monday *Journal* with those of the orthodox ministers. We shall have another welcoming service soon. Our missionary work at Cherokee prospers and I think we shall have a permanent society there. Miss Safford preaches for them once a month and they have lay services regularly every Sunday when she is not there. From twenty-five to thirty attend the lay services regularly and there is a growing interest in the meetings, which have continued without a break since the first service by Miss Safford." Programmes of Unity Club and Unity Circle for 1891–92 under the fostering care of the joint pastors at Sioux City, laying out elaborate plans of work for the coming months are before us, of which we shall give further notice.

Sioux Falls, S. Dak.—A friend sends us the following: The Unitarian church here in Sioux Falls is once more in working order, and we feel greatly encouraged over the outlook for the coming year. We feel that we are greatly favored in being able to secure the services of Mr. A. H. Grant, a young man from New York, who promises a bright future. He is an earnest, conscientious worker and his sermons show much thought. The Unity Circle is well attended, the ladies showing themselves ever faithful. The Sunday-school opens with a good attendance. Mrs. M. M. Lewis, the superintendent, is making sincere efforts to make the Sunday-school a success. We have opened the parlors for a kindergarten which is prospering under the faithful and efficient work of Miss Amelia Murdock.

Iowa Unitarian Association.—The Fall Conference of the Iowa Association of Unitarian and other Independent churches will be held in Humboldt, Iowa, Nov. 3, 4 and 5. Revs. Reynold, Forbush, Jones, Sample, Crothers, Simmons, Staples, Harvey, Pratt, Gordon and Safford will have parts on the programme. There will be a dedication of children by Miss Safford on Wednesday evening, and of a new parsonage by Mr. Jones on Thursday afternoon. All persons in Iowa or adjoining states who are in sympathy with the spirit and objects of the conference are cordially invited to be present and share the hospitality of the Humboldt homes.

Humboldt, Iowa.—G. S. Garfield, of Humboldt, writes: It must not be inferred from the long time since a communication has appeared in these Notes from Humboldt, that we are taking any Rip Van Winkle dream in this parish. On the contrary, we have been doing double duty all the summer vacation, and are still making over hours. As a result of this vigilant industry our pastor, Rev. T. P. Byrnes, is moving this week into a $1,500 parsonage, just finished. It is a neat and commodious cottage of modern style, containing seven rooms, and makes a very substantial addition to the church property, located on a lot adjoining those upon which the church edifice is built.

Grand Rapids, Mich.—At a recent meeting of the Unity Club of Grand Rapids, Rev. Mila F. Tupper, the president, announced the subject of the evening to be "The Salvation Army." The subject was treated by members of the army who by invitation were present thirty or forty strong. An address was delivered by one of their number giving the history of the movement and a sketch of its founder, Gen. W. Booth. Rousing songs were sung, a collection was taken up and after a short business session the club adjourned.

Alton, Ill.—The Alton *Daily Telegraph* of October 2, contains a timely article by Rev. N. D. Stevens, pastor of the Unitarian church, on "The evils of cigarette smoking." Mr. Stevens draws a picture of the sad, demoralizing effects of this pernicious habit, and appeals to all who have the health and well-being of the young at heart, to be vigilant and constantly enforce both by precept and example "the necessity of personal purity from all that enslaves and debases innocent boyhood and young manhood."

S. Evanston, Ill.—On September 27 and October 4, as the result of some months' correspondence on the subject, Rev. John R. Effinger, Secretary of the Western Unitarian Conference, held religious service in private parlors at South Evanston. The meetings have already been transferred to a suitable hall conveniently located, and a temporary business organization has been formed with the prospect of better things to come. Rev. J. Ll. Jones was the preacher October, 11

Newark, N. J.—We have received a copy of the programme of the forty-seventh annual session of the New Jersey Universalist Convention which meets in Newark, October 14, 15. Unitarians and Universalists alike, throughout the state and adjoining states are cordially invited, and the names of Rev. Stephen H. Camp, Rev. H. Price Collier and Rev. Edward Hale appear on the program.

Massillon, O.—Mr. Hosmer, of Cleveland, conducted an evening service here on Sunday, Oct. 4. Though the weather was rainy there was a congregation of over one hundred and fifty present. This was probably the first Unitarian meeting ever held in this place. Massillon is one of the oldest and pleasantest towns in Northern Ohio, with a present population of nearly 10,000.

Marblehead, Mass.—We are in receipt of the order of services at the ordination and installation of John Basil Barnhill as pastor of the Second Congregational church, Marblehead, Thursday, October 15, at 7:30 p. m. The sermon will be preached by Rev. C. G. Ames, of Boston.

St. Anthony Park, Minn.—The Church of Our Father has begun the erection of a chapel which it is hoped will be ready for use before Christmas. The pulpit will be supplied this winter by the liberal ministers of St. Paul and Minneapolis.

Removal.—Rev. Mary L. Leggett, who has been preaching at Beatrice, Nebraska, has accepted a call to Green Harbor, Marshfield, Mass.

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The Gospel Banner—(Conservative Universalist)—says of the book: The purpose of it is commendable. It aims at delineating a possible world of human beings thoroughly united in pursuits, sympathies, successes, joys and sorrows, struggles and attainments—a unified world grounded on an all pervasive and inclusive brotherhood, actuated by unity of beliefs respecting individual origin and destiny. . . .

The ideas are much like those of the Gospel regarding a community of interests; if one member suffers, all suffer; if one is prosperous, joyous, happy, all partake of his experience, if not at once, then at some later period. It is an attempt to show what this world may be, what it yet will be, when the pure truth of the New Testament touching human origin and destiny, brotherhood and helpfulness shall be embodied in the minds and acts, the laws and institutions of the whole family of earth.

The Twentieth Century—(Radical Social Reform) says of the book: The Auroraphone opens as though it were merely a story of adventure, very well told indeed, but still a story of adventure. But the "hair-breadth 'scapes" of a party of young men, interspersed with many a ludicrous incident, really constitute the introduction to the more solid and valuable part of the book. The author has evidently read "Robert Elsmere," "Looking Backward," and other sociological and religious novels, and realizing their shortcomings as *novels* has not fallen into the error of introducing long and seemingly interminable discussions. The reader is never allowed to forget that he is reading a story, and thus the interest never flags. There have hitherto been religiously heterodox novels, and economically heterodox novels. "The Auroraphone" combines the heterodoxiness of both.

Philadelphia Item: This story is a romance of the most startling character, . . . exceedingly amusing. . . . The man at the other end of the auroraphone explains how he came to get into communication with the earth, and then gives to the operators on top of the mountain the history of Saturn, explicitly explaining their ideas of the social and moral conditions through which they had passed. . . . There was ample time for the author to weave into his story several pretty love episodes and exciting incidents. The story is decidedly well written, and will be read with much interest and pleasure.

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Mon.—A gentleman makes no noise; a lady is serene.

Tues.—The ornament of a house is the friends who frequent it.

Wed.—The only path of escape known in all the world of God is performance.

Thurs.—The essence of greatness is the perception that virtue is enough.

Fri.—If we will take the good we find, asking no questions, we shall have heaping measures.

Sat.—The reward of a thing well done is to have done it.

—*Emerson.*

From Within.

I heard a chime of bells last night. It seemed
That from some far-off land of light there streamed
Sweet answering music, while the throbbing air
Was redolent with perfumes rich and rare.

An unseen censer swung, and soft and low
These words fell on my ear, their rhythmic flow
Sweet as a dream of Heaven to weary soul,
Worn in the striving for some distant goal:

"Look deep within thyself, nor seek to find
Truth save within thine inmost soul enshrined.
The godlike, that hath place within thy breast,
If thou but seek it, giveth peace and rest.

"When piercing winds of doubt about thee blow,
And naught there seems that thou dost truly know,
Then close thine eyes and seek the unfailing light,
That in thy breast revealeth truth and right."

The drapery of night clothed forms of fear;
Foreboding thoughts of ill were hovering near;
The spirit sought to find within its clasp,
That which, elusive, ever fled its grasp.

But slowly, as a cloud is rolled away,
And shines the sun upon a perfect day,
The shadows fled, and peace in beauty rare
Seemed as a presence in the enchanted air.

LEWIS W. SMITH.

Fairfield, Neb.

Solomon and the Queen of Sheba.

"Solomon was a very great king in Israel; and the Bible says that in the first year of his reign the Lord appeared before him, and asked him what he desired should be given him. And Solomon answered that since he had such a multitude of subjects, he was especially anxious to have wisdom and good judgment, so that he could rule over the people as a monarch should. And the Lord was pleased with this answer; and because Solomon had not asked for wealth, or honor, or long life, or the death of his enemies, the Lord not only gave him wisdom and judgment, but also these benefits which he had not asked. And so Solomon became both wise and rich; and in the midst of his prosperity he built a most magnificent temple to the Lord, which has come down through history as Solomon's Temple. This structure was built of cedar, and was richly ornamented with gold and precious stones.

"Now there lived in those days a beautiful woman who ruled as queen over the land of Sheba. This much we know, but where Sheba was, no one knows. Some say that it was in Arabia, on the shores of the Red Sea, and some that it was even farther to the east, in the heart of Asia; but as for me I like to think of Sheba as being in the country known as Ethiopia. It chanced that this queen heard of King Solomon, who was said to be the wisest man on earth, and immediately she determined to visit him. The account given in the Bible is somewhat short, simply telling us of her perishing long to the great palace of Solomon, and of her wonder and admiration and game so as to test his wisdom. But in the old Arabian traditions we hear a rather more detailed account of her journey to Jerusalem, and her stay at Solomon's court. It seems that Solomon was most expert at guessing riddles, and the Queen of Sheba, who is spoken of as Balkis, was anxious to try him. First she sent two troops of children, one of boys dressed like girls, the other of girls dressed like boys, to the palace, and Solomon was asked to tell at once which were the boys and which the girls. Solomon ordered basins of water to be brought, and as the troop of children washed themselves he distinguished the boys from the girls by the different manner of washing. Next, Balkis sent some wonderful artificial flowers with some real ones, and asked Solomon to tell the true ones from the others. But Solomon was equal to the occasion, and let a swarm of bees rest upon the flowers, and it is needless to say that they soon found in which flowers the honey lay. Lastly, the queen presented Solomon with a diamond, which she said must be threaded. Solomon was rather nonplussed at first, but soon he bethought himself of the silk-worm, which soon found a silken thread through the intricate perforations of the diamond. The queen was amazed and pleased at Solomon's great wisdom, and after presenting him with a number of costly gifts she journeyed back to her native land. Some say that she married Solomon, and 'lived long and happily, till visited by the terminator of delights and the separator of companions.' But as to that I am afraid we have no very direct account."—*The Look-Out.*

A WRITER in the New York *Star* tells a story which illustrates the fact that respect for the "gentler sex" is by no means confined to the cultured class. He was watching one of the Brooklyn evening papers' delivery, when he saw a good example of newsboys' gallantry. The delivery-room was at the bottom of a steep and narrow stairway, at the top of which was a group of about thirty youngsters, seven of whom were girls, waiting for the evening papers. When the driver threw the bundle into the basement, the writer expected to see a wild rush down the stairs, accompanied by several hand-to-hand conflicts. But no; the boys stood back until the girls had obtained their papers, and returned to the sidewalk. Then there was a lively scramble for first place.—*Exchange.*

A YOUNGSTER of four, rather noted for his depravity than otherwise, was taken into his mother's bedroom the other day and introduced to his baby sister, one day old. He seemed to look on the new arrival with considerable embarrassment, not unmixed with disapproval, and at the same time to appreciate the fact that it devolved upon him to say something worthy of the occasion. Finally he remarked, with a rising inflection expressive of great unctuousness: "Well, I hope she'll be a Christian!"—*Selected.*

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III.—BRAHMANISM.

REFERENCES for Brahmanism.
Oriental Religions, India—Samuel Johnson.
The Religion of India—A. Barth.
Hinduism—Sir Monier-Williams.
Hindu Literature; or the Ancient Books of India—E. A. Reed.

LESSON VI.

1. Describe India, or the land of the Brahmans, its climate and products.

2. From what race are they descended, and in what language is their earliest literature.

3. Give an account of the four Vedas—their length and age. Compare in these respects, with the Hebrew Scriptures.

4. Laws of Manu—age and authority. Compare the role of Manu with that of Moses. Legends about them in the Vedas.

5. What of the poems in Ramayana and the Mahabharata? "Outrivaling in some respects the Iliad and the Odyssey." (Monier-Williams.)

NOTES.

Aryans from central Asia traveled southward through the mountain passes, and settled (2000 to 1500 B. C.) on the bank of the river Sindhu, or Indus. Hence our word Hindustan and India. Afterwards they extended their agricultural civilization to the Ganges, and down into central India; gradually driving before them and superseding the rude and inferior tribes that had preceded them.

India equals Europe in size, and contains one-sixth of the human race.

"The Veda" (knowledge) is often used as including: 1. **Mantra**, or hymns; 2. **Brahmana**, or ritual; and 3. **Upanishad**, or doctrine.

In the **Laws of Manu**, claimed to be from Brahma himself, we find the **caste** system developed. The people are divided into four great classes: 1. Brahmanas, priests; 2. Kshatriyas, soldiers; 3. Vaisyas, agriculturists; and 4. Sudras, servants. This code originated in a tribe living near Delhi.

The Ramayana consists of 50,000 lines, and the **Mahabharata** of 200,000. Their inspiration, says Johnson, is the worth of woman. The latter, "probably by far the longest epic poem that the world has ever produced," is a cyclopædia, so to speak, of Hindu traditions, legends and speculations, which become the source of many of the Puranas, or legendary histories. These poems contain passages of great beauty.

"Greece, Persia, Egypt even, went to sit at the feet of these serene dreamers on the Indus and under the banyan shades, from the time of Alexander downwards."—*Samuel Johnson.*

"India, the home of Brahmanism, the birthplace of Buddhism, the refuge of Zoroastrianism, and mother of new superstitions."—*Max Mueller.*

Benares is the Hindu's Jerusalem and Mecca.

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Publisher's Notes.

To my Friends the Readers of Unity:—

It gives me great pleasure to announce this week as now ready a new volume of sermons by Rev. James Vila Blake, one of the editorial committee of UNITY. It is entitled, "HAPPINESS FROM THOUGHTS AND OTHER SERMONS," and contains 291 pages. Aside from the sermon that gives the book its name, I note the characteristic titles, "The Earth's Friendliness," "Burden Bearing," "Perhaps," and "The Undertone of Life." Most of the other titles are in such familiar words as "Peace," "Authority," "Forgiveness," "A Happy New Year," "Losses," but those who have read Mr. Blake's previous work will know that, however trite may seem the theme, they will find freshness as well as helpfulness in its development. UNITY will no doubt give an editorial review of the book later, but there are many of our readers who will not need to wait for this before sending for the book. The price by mail is one dollar. Address Charles H. Kerr & Co., 175 Dearborn street, Chicago.

Next week I expect to announce the purchase of an edition of a book on Theism by Dr. Hahn, of the Jewish congregation at Cleveland. At the present writing the books are in course of shipment and I am not yet able to give the full description or the price. I am confident that the book will be one of great interest to many of UNITY'S readers.

Mr. J. M. Scott, a Pennsylvania subscriber to UNITY, whom I have long known through the paper, though never personally, writes the following lines on Mr. Powell's "LIBERTY AND LIFE," which I pass on for the benefit of others:

"I find it one of the most interesting, suggestive and stimulating books I have met with in a long while. It widens the horizon of thought, intensifies the observation of what is near, helping us to see that heaven, not only in our infancy, but now, lies round about us,—yet not as a beautiful dream, but as a tremendous and blessed reality to be achieved. One feels while differing from much of its thought that here is a great, earnest soul at work upon those ever pressing problems of life, and at work helpfully, with a contagion of courage. One feels, as the author of these lectures himself says of another: 'I would like to spend eternity in such company.'"

Strong words of praise these, yet none too strong for truth. This is the book which the author has given to extend the circulation of UNITY. If you want to make the best missionary investment of a dollar, send it to this office with your own address and that of a friend who does not already take UNITY, and we will send the paper a year to him, and a copy of Mr. Powell's book to him and one to you.

The only way in which UNITY can reach a thoroughly self-supporting basis is through its advertising patronage, and our readers everywhere can do much to increase this, by buying of our advertisers where it is practicable, and letting them know that UNITY has suggested it. Two advertisements especially I want to call attention to this week. One is that of the clothes-cleaning establishment of Lloyd G. Wheeler. Mr. Wheeler is personally known to nearly every one in All Souls Church. Every gentleman in that church, as well as our other Chicago readers, should know Mr. Wheeler in a business way as well, and should acknowledge UNITY'S introduction.

The other advertiser to whom I refer, is Mr. T. E. Dougherty of mince-meat fame. His advertisements have been familiar to all of us for a good many months, but I learned to-day, for the first time, that the Chicago manager is Mr. Ervin A. Rice, known to our fellowship as the publisher of the *Universalist Messenger*, the local church paper of the Englewood Universalist society (Miss Kollock's). Knowing Mr. Rice, I shall indorse the mince-meat with the more confidence. Mr. Rice hands me a sheet of prepared notices, of which the following is a specimen:

Why is Dougherty's New England Condensed Mince Meat like the great American public who eat it? Because it occupies a place between the "upper" and "lower crusts" and supports both.

If UNITY'S readers would like more conundrums of the same kind, they can be accommodated. But in any case I hope they will insist on their grocers laying in a supply of the material advertised.

It may be of interest to add that Mr. Rice's principal errand at this office was to order 150 copies of "Unity Hymns and Chorals" for the Englewood Universalist church. The little hymn-book still wins its way. A new edition was printed last month. Send 35 cents to Miss L. M. Dunning, Secretary Unity Publishing Committee, 175 Dearborn street, Chicago, for a sample copy of it, and see if it is not just what *your* church wants.

The current number of the *Literary World* gives a review of "JOHN AUBURNTOP, NOVELIST," which I quote in full:

"Certain salient features of Western life at an early epoch were brought out in a former book by Mr. Anson Uriel Hancock. His present purpose is to give an exposition of literary life in Nebraska, especially in its bearings on a university student, John Auburntop, who aspires to be a novelist. The process of "evolution of Nebraska dugouts," begun in Mr. Hancock's *Old Abraham Jackson*, is continued in the old man's daughter, Minerva, who becomes engaged to Auburntop, but thwarts her own apparent destiny, and leaves him to wider experiences. It is a breezy story, of a distinctively Western flavor, interspersed with bits of criticism on books and authors. These opinions of Auburntop's are not always just or discriminating, but they are worth reading."

C. H. K.

Happy indeed are the homes which contain "Garland" Stoves and Ranges.

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In this age of the world the struggle is so keen for trade in the way of disposing of goods that the question often arises, "How is it possible for the manufacturers and dealers to offer so much for so little money?" It is not unusual to see a $20.00 watch offered for one-fourth that amount. It is but natural for an ordinary reader to say that there must be some swindle connected with it, but upon investigation we find that, true enough, we, the ordinary buyer, would have to buy it in the ordinary course of trade for the $20.00. Here it is offered for $5.00.

We have in mind now particularly an offer made by Wm. Wrigley Jr & Co., of a fine silk umbrella with a box of soap for $2.40. The umbrella we believe is just as they represent it, and can not be purchased for less than $3.50.

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Mr. Blake, one of the editors of UNITY, writes of the same address: "I have read it with admiration and gratitude. Hardly I need say, yet, for my own joy, I will say that I agree with every syllable of it. It inspires and lifts me by a peculiar and heavenly power in it. I never have read a loftier piece, of its length, in any language or literature, nor do I see how any of any length could be nobler except by the reiterations and climbings of strength on strength which come by the fact of length."

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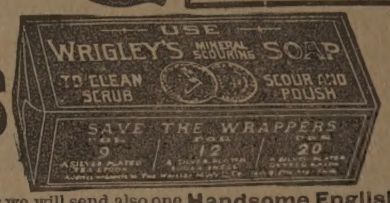
Wrigley's 

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